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14

204.023 July 22, 1919

Hesiod forgetful of his own opinion of wo=
=men in the Theogony "cum in Oeneonem do=
=colosum in Graecia pullum in Lucu gen=
heredo Jovis sacer erat, in cidipet, cangue
lacte non repugnantem vitiasset, tantum culpa
sua incurrit fratrum pulli Amphitryonis et
Gangetoris indignationem, et ab illis (ut Simo=
=nis et Levis auctoribus) postea vehementer
illatum saevenitibus ex. ex. they took him to
a promontory & there tied him into the sea -

Francisco Junius in his life of Homer
edited by Pearson, telling of the lapidations which
afraid him in Lacedemon from the women says
"Tanden vero adeo non pudait illarum in=
=pudentia, ut gaudium inde multis spectacu=
=lis non anatoriae opet adorna pulpo
ego contra colaphum gravem in impege=
=rim." pag. 18.

Catherine des Roches & her daughter kept
an open house for all men of learning
at Poitiers in the 16th century and were
considered the Muses of France - they
both died in the same day - There is a
"Euler Catherine des Roches by Barna=
=bas Briissonius in the Amst. Edition
of Dorneulius - pag. 27 - she must
have been beautiful - There is some of the
poem rather free -

There is at the end of the edition of Agrippa's works Lugduni per Beringos Fratres two or three epitaphs on his dog Filio=
=lus by Hilarius Bertulphus Ledius — another poem by the
same in Janam Loysian Tyrian Geberinensem, Agrippa conja=
=gem — in which he makes Venus say the Loysii have got possession
of her Cestus — There is another poem Reverendi P. Magistri
Aurelii de Aqua prudente upon the woman.

Curarum Agrippa requies tua Jana Loysa
Deliticum sola es solatiumque tui
Cui Venus et Charites pulcherrima dona dederunt
Huic tibi Pierides contribuere simul.
Quam merito docium tibi Celica numina vatem
Fatidicumque simul contribuere virum
Doctrinæ hic specimen, Veneris tu gratia magna
Uadique consecuit gratia flamma, brides. &c. &c.

Wierus, the pupil of Agrippa took up the cause of the sorcerers, & said it was all disarrangement from Melancholy — Bodin however says he only protected them from attacks & assist to increase their numbers (L.O.E.E.) "Je plus" says Teissier in his Eloges des Hommes Savans — "il a fait l'invention de la Monarchie Diabolique, avec les noms et les surnoms de cinq cents soixante douze Princes des Démons et de sept millions quatre cens cinq mille neuf cens vingt-six diables, sauf erreur de calcul. Il conte par legions les petits et en met six mille six cents soixante six en chaque legion, ajoutant leur qualité et leur proprietes" ... Bodin states

Wier —

"In lib. 1. Epist. 10 haud obscure videtur innuere, Chrysostomum se excusisse cum socii federe sibi junctis, ob quorum sapiens apud Principes libertatis factitatam fecerit, et in carcerem quandoque conjectus fuerit" Dretserus — Theatrum Virorum &c.

p. ~~120~~ 1221

Et cui per medium dolis occurrere noctem.

There is a "disceptatio quod libertas" by Nicolaus Lusius a Jesuit "de pulchritudine B. Mariæ Virgin." in which several authorities for her beauty — It was the opinion of some people that she was ugly because Nicephorus, Epiphanius & some others said she was ΣΙΤΟΧΡΟΟΣ triticeus sive subfuscus — He says "Eorum consensus quid sit triticeus color. Quasi vero unus idemque omnis fricit triticio. Videmur quoddam flavescere, fuscari aliud: videmur

non rara quod pallet, quod albet verecundia mixtum pur=
=pura sed vegeta sed viridis &c.

Denuo vero, placeat in juvenculis illa candor
rubore sparsus mollior, quis eum fieret in ma=
=tronis? Sunt ætatum gradus: nam a natione ab=
=horret lilia velut et rosas virginis tenellum cor=
=pus pro varia testatur et ætatis quasi flore
nubilique delicatius: at in virgine adulterio
maturescere hic debuit color. Negare ma=
=gis vernacula alio enim verbo exprimi po=
=tuisse nor, quam ὠτοχροος.

Emmelie la mere de St. Basile – "Son nom marquoit de lui-même le concert et l'harmonie de toutes les vertus qu'il possedoit" La Vie de St Basile le Grand et de St. Gregoire de Nazianzene par St. Godefroy Hermant.

Smart see what Greg. Nazianz – says of his mother Nonna in his verses –

"Son respect (Nonna) pour les lieux saints étoit si grand, qu'elle ne tourna jamais le dos a l'autel, et ne cracha jamais sur le pavé de l'Eglise" Id.

Smart see the Epistles of Synesius – 135 for the state of others

Smart see Gregory Nyss: life of Saint Macrina

S. Ammon qui avoit gardé pendant 18 ans entiers une parfaite continence avec sa femme, apres lui avoir inspiré l'amour de la virginité le jour de ses noces – L. C. E. C.

Ἰουλίττη ἐλευθέρα
an amphora columnae

Τέχνη τίς ἐστι περιστερῶν θεραπευτική τοιαύτη· ὅταν μιᾶς ἐγκρατεῖς γενῶνται, οἱ τὰ τοιαῦτα σπουδάζοντες, χειροήθη τε ταύτην καὶ ὁμοσίτον ἑαυτοῖς ἀπείργασται. τότε μὲν τὰς πτέρυγας αὐτῆς χρίσαντες, ἐωσὶ συναγελασθῆναι ταῖς ἐξωθεν. ἐν δὲ τῷ μέρει ἐκείνῃ εὐωδία, τὴν αὐτόρμον ἐκείνην ἀγέλην, κτῆμα ποιεῖται τῶ κεκτημένῳ τὴν τιθάσον. πρὸς γὰρ τὰς εὐπροόυσας καὶ αἱ λοιπαὶ συνεφέπονται τε καὶ εἰσοικίζονται. τί δὲ βούλομενος ἐντεῦθεν ἄρχομαι τοῦ γράμματος; ὅτι λαβὼν τὸν υἱὸν Διονύσιον, τὸν ποτε Διομήδην, καὶ τῷ θείῳ μέρει τὰς τῆς ψυχῆς αὐτοῦ πτέρυγας διαχρίσας, ἐξέπεμψα πρὸς τὴν σὴν σεμνοπρέπειαν· ὥστε καὶ σεαυτὴν συναναπτῆναι αὐτῷ, καὶ καταλαβεῖν τὴν κλῆσιν, ἣν πᾶς ἡμῖν ἐπηξατο ὁ προσειρημένος.

aforesaid illum et liberis praestis gregem ad hospitium transfert
ipso cuique ipsa est domestica
ad consolatio ima gravitatem musi
ut et te ipsum illi adjungas et ad hirundinum quem ipsis apud nos conspeg.

Basil. Epist. 175

St. Basil wrote this from his famous retreat ~~[illegible]~~ (his Pontus)
of which he gives such a description to his friend Gregory Nazianzen in his 14th
Epistle – he wished to form a Monastery there for men under the rule of his sister
Macrina for women. This invitation to Julitta was for the latter

St. Basil in his famous letter Προς παρθενον εκπεσουσαν γαμου
many touching passages – he reminds him of the purity of his sister-hood &c
says. μνησθητι ταυτον και αγγελικης περι τον θεον μετ' ε:
:κεινων χορειας, και πνευματικης εν σαρκι ζωης και σφαιριν ε:
:πι γης πολιτευματος. μνησθητι ημερων αδολουβων και νυκ:
:των πεφωτισμενων, και ωδων πνευματικων και ψαλμωδιας
ευηχου και προσευχων αγιων και αγνης και αμιαντου κοιτης
καλως ευχομενης τ παρθενιαν σοι αφθορον τηρησηναι
κοιτης (Ζ.Ε.Ε.) και ειλικρινους τραπεζης και παρθενικης προσο:
:δου. Που μεν σοι το σεμνον εκεινο σχημα; Που δε το
κοσμιον ηθος και εσθης λιτη και παρθενω πρεπουσα

(his Pontus) [illegible]

και καλον μεν το εξ αιδους εργον, ευπρεπης δε η εξ εγκρατειας και αυστηριας επανθουσα ωχροτης και παση ευχροιας χαριεστερον επιλαμπουσα;

"Il est étrange que l'un des premiers et des plus saints hommes de son siècle ait voulu finir ses jours en faisant des vers" (Gregory of Nazianzen) — Du Roman

Glycerina, the mien of Greg. of Nazianz. was very shale and her brilliant hiccoboliss used to jolt her about her seat = upon which Greg. entreated him to desist. Letter - Ep. 155

νυν εγνων οτι ψυχη μετριοτεραι και αρετη ταλαντευ=
=εται και τιμιωτεραι των μαγαρων (2.S.C) αι πετραι,
και κοραξ ηδονων αιδεσιμωτεροι

In the dialogue on the soul of the resurrection which Gregory Nyssenus has left in between himself & his sister Macrina there are some strange ideas put into her mouth which savour a good deal of Origen — The Gregory has left too a life of this Macrina; in which her death is very interestingly described — See 2. vol. of the Works — Edit. Paris. 1638. p. 177

Gregory Nazianzen — was obliged to fly away from the street he had chosen for his family domicilium because there were bombs in the neighbourhood — ΟΙΚΑΟΧΙΑΙΣ ΔΕ ΓΝΩΑΙΣΩΝ ὑφ' ὧν ἐκ ΔΙΔΥΑΙΟΙΣ ΕΠΙΔΟΜΑΙΣ ὑπὸ χωρήσομεν, ὡσπερ ἐκ ΔΙΔΥΑΙΟΙΣ ΕΠΙΔΟΜΑΙΣ Greg. 196 — vide infra

I mind an about Olympiade in the life of St. John Chrysostom.

There is a poem "Πλὴν Ἑκάτης. Δεῦρο θεῶν," of Scaliger's in Dornavius's Amphitheat. Pag. 28.

Πυλλαρία μυκᾶσα, φερέζωνε,
Κόραν Κυπρίδος τὸ θεᾶς ἄγαν
Ἀφρόνων ἀνιέρων ἀκόρεσ ἀλόν
Ἱερῶν ἀδύτων, ἱερὰν ἀγκάλαν
Ἀσεβεῖς, ἁγνὸν ἀλόμενοι βεβήλοις
Ἐν τάφοις θέλω ἐν κέρας ἰδεῖν! &c.

ϛαλ'

ὀμματα δ' ἐν νυμφῃσι τεοις βλεφαροισιν ἐρυχθω
σιωφρονα, μηδε μαχοις κινημασι κεντρον ἐχειροι.
χειλεα δ' αὖ καλυκεσσιν ὁμοια δεσμια κειαθω
καὶ μυθος. πρὸς θεοιτο ὑποδηκαι παρθενοις

Praecepta de virginitate

Lumina velut in Natarum tua lumina claude
Sed claveris divinitatem ; hac mortalem illa
Lumina flammulent versato pectoris amore.
Virgineum latet rosa vernans sub pulchrum clausa
Sic os venusta ferat, valvis virgineis arcetur habenis.
Sed caliginis, ut sinis prolexae planta labori

Παρθενιη, συ δε μοι περικηδεο, ὡς κεν ερυμνη
Παντοθεν εν βεβαια θεω και αγνος ειης.
Μαγναρος (2.2.8). εν λαεσσιν, ὑωσφορος εν φατεσσιν.
Εν πτηνοισι πελεια, εν αλγεσιν ερνος ελαιης,
Και κριον εν πεδιοισι και εν πελαγεσσι γαληνη.
Παρθενε, κοσμον απαντα και οσσα τεφυνα βιοιο
Ωεαμενη, Χριστε πολας ισαγο λαμπετοωντος.

Et te Virgineam vigilante eductione curam
Undique præsidio septa sis et fide tuto
Incedas placeasque Deo præstantque virum
Margaris in saxis, atque ater sidera cœli
Lucifer in stellis, frondosa ramus olivæ
Libri in herbis, turpis aves, columba
Tranquillosque sit aetas fluctus tempestatesque
Virgo mundum omnium fugiatque gaudia vitæ
Aeternum, cleri curam te Deus fecit Christo.

ταυτην δε την δυναστειαν κατα τον κρατυντος των του
θηλυος φυσει ο δημιουργος χαριζομενος και αυτην την του
σωματος πλασιν (effigiem et shemata) και ιδεαν του θηλεος μαλακοτεραν ειργα=
=σατο, ινα και αφη (tactu) και βλεμματι και κινηματι και τη
των μελων ευκολως αβροτητι, και ορων και ορωμενον, μα=
=λαγμα ηδονης η τω αρρενι. κατα παραν αισθησεως προσ=
=βολην, παντακοθεν προσπιπτον (mutuis ictibus illecebras efferens, quoscunque se vertant undique sese illecebras)

Sanct. Basilii de vera Virginitate

Hieron. ant. doubts that things in him from the strange
Things there were of the kind at the beginning qui

There is another Pulla Catharina Rupella by Mangothius, in which he is
Dorus rejected beauty — Dorcas. pag. 28.

Tu neque verus mas es et mantulus
Amazon ille, qui puellaris rosa
Carpis venustos vere primo flosculos,
Mulceas tenellas montuta tenellula.

Rubes puella purpuratus hymene:
Sein cum virilem virgo dolet i nomen
Justos adulter perhibeis viri Tarros.

There were others by Rafain.

μαλαγμα ηδονης τω αρρενι το θηλυ στι και βλεμματι
υγροτερω προς· αγωγην τω αρρενος οψεως πεπλασμενον
και φωνη λιγυρα εις δεχομενον οργανωδον ακοης και τη
εμφαινομενη των μελων μαλακοτητι και συνολως παντι
τω τ8 σωματος σχηματι τε και κινημαστι προς απατην της
ηδονης μορφωδον, και ο λαλ8σα μονον και ορωσα, αλλα
και καθημενη πως και βαδιζ8σα, δια την συν8σαν τω αρρενος αυτης φυσικην δυναστειαν, ως διδυμος φησι, πορφωδον μαγητις, τ8το προς εαυτην μαγγανευει.

Id. p. 727. T. 1. Ed. Paris. 1618.

[illegible] for the [illegible] of men are not on them, those of angels are, & they [illegible] spectacle. ικανον γαρ εστι παραγομενον καλλος και νεαν θεω προς ηδονην γοητευσαι, και ως ανθρωπους δια ταυτην αποδυσκοντας θυητ8ς αποδειξαι. P. 747

τα των καλων φιλημματα φυλαττεσθαι δει, ως τα των
ιοβολων δηγματα - διαχειται γαρ ὁ ιος της ηδονης δια του
φιλημματος καθολου του σωματος - B.?

St. Basil "warns" in his treatise on H. 5. Book of Isaiah
of the custom they had of introducing on female mourners to play the
lyre over the fire during festivals. ΕΙΤΑ ΠΑΡΙΣΑΤΑΙ ΤΗ ΛΥΡΑ
ΚΑΙ ΕΠΙΒΑΛΛΕΙ ΤΟΙΣ ΦΘΟΓΓΟΙΣ ΤΑΣ ΧΕΙΡΑΣ ΓΥΜΝΟΣ Ὁ
ΠΗΧΥΣ, ΑΥΛΙΔΕΣ ΤΟ ΠΡΟΣΩΠΟΝ — hinder cubitis (or aspic-
-tus ipso impedens) apposita lyra, manusque deformando sonis
edunt.

ὡς μεγα δοκειν εκεινη και ὀρμη μειδιαματος.
vel leniter subridere tenuem fere ipsi Greg. Nazian. of his sister
videntur. Gorgonia in L. funebri Orat. 11.

Calvus quondam rubeoris Venerii fructibus; velut inutiles,
dedecuere legumina. ice Aigalt. Phedr. Lib. 5. fab. 6.

Ut quorum (autorum) de hoc sexu agentium, in solo Bibliotheca
Magariniana (Q. C. C.) numerum ad 400 ascendisse accepimus de
Louis Lebée de Colgan de Amore et Shetteliis scripsit —
Cætera parum secunda fama — Rosier — Insuper se abat the
the Bibliothèques of Mr Verdier Vauprivas & La Croix du Maine — ils parlent
peu avantageusement de sa conduite — (Dans le 16e. siècle
I must so abat Alogysia Sigæa — the wen of Toledo — the Latine Greek. Lat
Heb. Arab. & Syriac —

Ham cum septenos vix dum transierit annos
Computat, undecies duos noctesque totidem
Volvere non cessat chartas, non cessat Achæas,
Moscaque et Stymes vendatur sedula vates.
Quin per Achemenios scopulos, Arabumque salebras
Currit insolens, linguarum quinque perita
Recadiens quarto 6

Mons

Fuerit in Grotiusis Life & Letters, fuit in prima for.
Cuyp. Inter vitæ spem necesque timorem per bella vicissitudinum
Dolentius, tandem carceri in arce Lovensteinia prope
Gorcomium mancipabatur perpetuo. Quem tamen, mirum
in modum sed fidelissima, Maria Reigersbergia uxor felicis-
-ter evasit, arcta ligneis includens, ~~[illegible]~~ per [illegible]. &c.
D. E. E. P.

There is a Cento Virgilianus G. Dan. Heinsius in Jovavius,
"Ad ancillam conscriptus, qui postquam ignaros cum
ancilla, publicis scortillo, cum quâ tum alii tum plurimi
scholastici consueverant congredi solebat, & solus præ-
-ter expectationem, proh ab eâ est donatus.
Tom. 2. pag. 82.

She wrote a poem called Sintra, qui est le nom d'une ville de Portugal (L. S. L.) she died in 1560 –

In the Bibliotheca Hispana of Nicolas Antonio there is a long account of her & the quotes from Resendius

She wrote a letter in three languages to Pope Paul 3d – this Anto=
=nio had not seen. but the Epistola Latina 33 he had in his possession.
& promises to give them in the appendix, but does not. as far as I can see
[illegible] Alfonso de Madrid. [illegible]
– it produces the testimony of some Antiquarian about another book of her
Dialogues de differentia veta nostrisq et verborum –

Sent to this Bibliotheca – for the Spanish Women of learning

Hortensia – Hortensii filia eloquentissima, quæ (Valer. Maxim. Lib. 8. C. 3 Ex. 3) cum ordo matronarum gravi tributo à Triumviris, Octavio, Antonio et Lepido esset oneratus, hæc quasi quam virorum patrocinium eis accommodare audebat, causam feminarum apud triumviros et constanter et feliciter egit, reprehensaque eum gratiosa facundia impetravit, et magno pro impetrata pecunia his verbis retulit. Asp. de bello Civ. l. 4. Lucit. Lib. 1. c. 2.

Sunt filii Johannes Petrus de Ribera de Ribera in Rector. Illustr. Jaen.
Sunt sr Ludov. Vives de Officiis Jaenensis Christiana

D. Beatrix Galindo, Salmantina, ob Latinas Linguas peritiam
La Latina vulgo audebat; cujus vel nunc cognomen retinet
et retinebunt Matrisi ab ea extructum El Hospital de la
Latina nulli non appellatum.

Sunt filii Christoph. de Hilarion de Costa et Women
Lope de Vega in Laurel Apollinis tum Rustica ville prouis;
many celebrated Spanish women. Christophora de Alarcon, Juliana
Morella, Laurentia de Zurita &c. &c.

Sunt sr Petrus Paulus de Ribera in Le glorie immortali
delle Donne illustri

Debbia Hortensia a Castro - a Portuguese girl,
who was to have given Aristotelian Philosophy publicly at the age of 17
in Ulmo [?] as Resendius tells us -

Thus I have found more learned women among the Spaniards than any other people. Don Nicolas Antonio gives in his second volume the titles Gynæceum Hispana Illustrata.

I must see about Jane Gray & Mad. de Longueville's account of her

Gaonia, Albania, Pella, Cyrba, Lugdunum - for he dont see Gibbon

I must find out the Essay of Lucretia Marinella called "La Nobiltà e l'excellenza delle donne con difetti e mancamenti degli huomini" - & also "Nobilissimæ Gorgaeensis Dissertatio de l'egalité des hommes et des femmes.

Anna Maria à Schurman has left a dissertation (among her Opuscula Hebraea, Graeca, Latina, Gallica Lugd. Batav. Elzevir, 1648) "Nunum Foemina Christiana convenient studium Litterarum" There is also in this work a correspondence between her & Rivetus upon the same subject, in which he defends Boetius & says that that a woman should stick to her Beads &c. &c.

I must find Ludovicus Jacobus a Bibliotheca illustrium Germanorum

There is an engraving of Anna Maria prefixed to the edition of her 30th year – 1640 – she is not pretty, & she has a vain-pleased countenance – knows all languages – painted, engraved &c. &c. corresponded with Schurzius, Huggens &c. &c.

* a little lower I says

Scribimus hæc, Coquimurque tibi. si dicere coram
Cogerer, hærerent forsan suspensa poeta
Verba, nec ad solitas fluerent mea carmina leges.
Sin minus illa placent et si magis oscula oblitor
Fœnus amat, nos illa domi debere prestabis.

There is a letter in the of Anne Maria to Beverwicius, in which she says she has seen his book "de excellentia foeminei sexus" but says him to give up his idea of dedicating it to her, as it would bring the tongues of envious people upon her —

Casper Barlaeus, praising Anna Maria filia Heroica — Lib. 3.

says Quis thalamos, formosa, tuos conscendet amator?
Rhodolei cui sponsa viro? cui nupta marito?
In Batavis si Phoebus amet te conjugem Daphnen
Negligat et Teli cupiat se jungere Divae.
Dos tua tot fuerint artes, prudentia, virtus.
Dos tua tot fuerint linguae, tua gratia, candor,
Simplicitas et quicquid amant sinciffa Camoenae.

*

Saint Augustin instruisant une dame,
Dit que l'amour est l'âme de notre ame:
Et que la foi, tant soit constante et forte
Sans ferme amour est inutile et morte.

This is the beginning of the verses in the Parnasse Satyrique, quoted in the Second introduction of Henry Stephens apology for Herodotus.

Seneca married Pauline (she was young) when he was very old – he speaks of her affectionate attention to him in his 104th Epistle – Hoc ego Paulinæ meæ dixi, quæ mihi valetudinem meam commendat: Nam cum sciam spiritum illius in meo vertis incipio, et illi consulam, mihi consulere – &c. &c.

Tricinium

Prescio sane, annon S. Ambrosius, Hexamer. lib. 6. c. 9. etiam fuisse fuerit quidditatem osculi exprimere, quando sic infit – "Osculantur se et colunt, sed quid ad humani osculi verum statum quo amicitiæ insignia humanitatisque profuerit,

I must see Dion Chrysostom in his 5th Oration, where he says that the Greeks seemed "croire que les morts mêmes se furent frapper des Dames, puisqu'ils avoient sacrifié Polyxène sur le sépulchre d'Achille."

Among the Joci of Andreas Arpandus, there is a description of all the different parts of a woman which he calls Rara — very oddly & punningly written — "Brachia, non brevia, non levia. alabastrina alba, quas dum alacriter pandit, Veneris aliterum exprimit" — being one of those

This is the Arpandus whom Gaspandus mentions as having attempted to persuade him in the postgraduation of Spenser's character in Gaspand. De vit. et scrib. Spec. Lib. 7. Cap. 7. p. 135. he calls this Arpandus "Vir persuadentis!"

in quo plenus charactetis exprimitur affectus — Hospinis de Orbis a genere

Jus osculi. I must see Ortonius picture of — beauty. p. 27.

The following is Mr Jacob. Mosanius Brosius wrote under his dead wife's picture —

Ejusdem imagini subscribendum.

Fui

Catherina de la Tombe

Deum colui. Maritum dilexi.

Domum servavi.

Ob. An. M. DC. LXVI

Vossius, Heinsius, alique eruditi, fidei Cornelii, postea in-
clytam Leidam, aquis hybernis frigore concretis sedem frequen-
tibus, navis cum submersa, ituros exequias &c. &c.

Francisc. Junius in Praefatione
Operis de quatuor evangeliis populariter

See Boas Poems. P. 97.

De an Oration - in Stupiensium Legislatoris habita a Nicolaus Berkelio - "Quid Evam omnium nostrum matrem perdidit, quam quod serpentis suasuris seduci, et deliniri se passa est? Quid Adamum, quid posteros ejus quam garrula nimis et astutis conjugis decepta lingua, cui auscultare maluit quam Deo? O utinam tunc nec Eva lingua, nec Adamo aures fuissent!

se Jacob. Concii Orationes - P. 343.

I must see about Lycurgus et Aristippus, Spartans,

"Desultatasti matrimonium."

Proba, a Roman woman of great learning & sanctity, was accused of treachery with Alaric at the time of the sacking - 410 - See Baronius.

Anthusia the mother of St. Chrysostom was left a widow at twenty -

Sozomen imputes the assassination of Theodos. to the intrigues to the remonstrances of the Sophist Libanius, while Chrysostom imputes it to the interference of the Solitaries of Antioch -

They had nurtured in their seclusion the sister of the famous wife of Theodosius, Placcilla, whose eloge has been left to us by Gregory of Nyssa -

St. Chrysostom has not mentioned that Flaccanius had the Manichaeans flay - this story & he certainly knew all about the matter - this story is in Sozomen i. 7. Hist.

Eccles. Lib. 7. Cap. 23 – 4

Insert in St. Paul. Tim. 5. v. 5 – about widows.

St Greg. of Nazianz. was invited to the baptisms of Olympias, but could not go on account of the gout – Epist. 57. "Did it be with an effect so heavenly for her?" 2. E. E. 5 Insert an about Olympias – she was Constantinople Eccles. Diaconissa – One great proof of her was that Elle victorious point du lait curieuse. Hist. de la Vie de St. Jean Chrysost. Liv. 3. Chap. 9. p. 277.

17. Chrysostom was a great friend to Psalmody – but he says, Και καθαπερ ενθα μεν βορβορος, χοιροι τρεφονται· ενθα δε αρωματα και θυμιαματα, μελιττται κατασκηνουσιν· οτως ενθα μεν ασματα πορνικα, δαιμονες επισωρευονται· ενθα δε μελη πνευματικα, η τε πνευματος εμπιπτεται χαρις, και το σωμα και την ψυχην αγιαζει.

Chrysost. in Psalm. 41. Ed. Paris. H. 74. 1.

One of the 29 heads of charges brought against St John was
J'avoir reçu des femmes à sa maison et d'être demeuré
seul avec elles après en avoir fait sortir tout le monde.

Le Le Vein. Livre. 5. Ch. 8.

La generense et charitable Olympiade - Pentadia veuve du
Comte Timase, et Salvine fille de Seldon et Dame
It was of having the church of Constantinople Olympias
then the behaviour so spiritually before her judges.

Nicarete (virgo) was another who took a great interest
in Chrysostom - Sozomen, (2.8.8) who knew her, gives a fine
character of her - Lib. 8. cap. 23.

Went to about Lata & her mother Cesarea

Pentadia also distinguished herself in this persecution about Chrysost. — he praises her for her conduct in his 94th Epistle — Pentadia Diaconissa — and describes the way they treated her.

Κατηγαγον εις αγοραν, την εκκλησιας και δαλαμου πλεον ειδυιαν ουδεν, απ' αγορας εις δικαστηριον, απο δικαστηριου εις δεσμωτηριον.

Basiana, Chalcidia, Asyncrita were others who endured this persecution for him — and appear to acknowledge Arsacius Bishop —

There are letters of his to Italica (to whom St. Austin has also written) & Juliana &c.

When Chrys. St. was dead; Theophilus of Alexandria wrote a most dreadful invective against his character, that St. Jerome was good-natured enough to translate into Latin to give it

p. circulation

Τι λεγεις; προσερχομενη δεομενη τυ θευ και περι=
=κειται χρυσια και εμπλεγματα; μη γαρ χορευσαι
ηλθες; μη γαμων μετεξυσα; ~~μη γαρ εις πομπην παρε=~~
=~~γενη~~; εκει τα χρυσια, εκει τα εμπλεγματα, εκει
τα πολυτελη ιματια εχει καιρον: νυν δε ουδενος
χρεια τυτων. ηλθες παρακαλεσαι δεηθηναι υπερ α=
=μαρτηματων, εντευξομενη υπερ ων προσεκρυσας, αι=
=τυμενη τον δεσποτην, ιλεω καταστησυσα αυτον. τι κοσ=
=μεις εαυτην; ουκ εστιν ταυτα ικετευυσης τα σχημματα.
. . . . . ου γαρ χρυσοφορειν την δακρυυσαν δει.

Chrysost. Homil. 8. in 1. Ep. ad Tim.

μη μοι ειπης, οιμοι ιματιον εντετριμμενον φορω, υπο-
δημα ευτελες, καλυμμα ουδαμινον, ποιος ταυτα κοσμος;
μη απατα σαυτην· ενεστιν, οπερ εφην, δια τουτων μειζονως
καλλωπιζεσθαι, η δι' εκεινων, μαλιστα δια των εντετριμμε-
νων ιματιων, η των προσπεπλασμενων τω σωματι, και
εκτετυπωμενων καλως προς το σχημα το αναιδες και
συλβοντων λαμπρον. Licet, ut dixi, etiam per negligendi vili
magis ornatu quam per aurum illa pompa et exaltitudinem vestis
nitere per alterum pullum corpori circumdatum additae
etiam, inquiunt, prosperos magis ea pulchritudinis gloria
a cumparari — 16.

~~Julia Theodora ille Alexandrina~~

Eugenia, in the beginning of the sixth Century, disguised herself as a man & became an Abbas. Alcimus has written about her. Bern. lib. 6 - So have Beda, & Usuardus - Ru. l. E.

Theodora of Alexandria was seduced & became a man so skilfully, that "omnia illi intentatum est, quæ puræ prostratæ fieri solet." Eccles. Lib. 16. c. 5 -

The legends, not Martyrology

See about Pope Joan "Des Satyres personelles Traité Historique et Critique Tom. 2. pag. 252. Art. Anti-Papisse.

In the middle of the 9th century Pope Joan is placed. I have read on it the Spanheimius's Disquisitio Historica de Papa Fœmina. the "Familiar elucidisement of David Blondel, and the Error Popularis of Florimond de Raimond. the two latter against the story (but Raimond accuses of all kinds of mistakes & misrepresentations by Blondel) & Spanheim against (who has convinced me) for it.

"Ecce tuus Johannem fœminam per familiarem suum, cui solus
"fœnus commutat in delicias illis fastigiis Papalis inseriatam."
Spanheim.

Hic est assertio fœminæ facit et in familiis & tota (abst. h. st.
:ri est fabellari) a geordum sed domesticis in habitu virili atte:
:nas duta de. Lusted from an old manuscript in the Leyden Muse:
:um by Spanheim.

Spanheim gives an engraving of the famous Sella stercora:
:ta of the Popes — or stercoraria — p. 118.

Thecla, virili habitu Petrum Paulum comitatur.
S. Margarita quæ et Marina apud Bedam, Usuardum
virilitate etiam Virginis accumenda; S. Melania, puerili
specie. L. O. E. E.

Hypatia — Constantia —

Ita vocatur, inquit Hortensius, sed summum Sacerdotem, non
ex aliquâ, sed concorditer, omnium in se ~~convertit~~ conversos
desiderio, quos sunt blandientis sexus artes, lenitatis in hac
quanquam! p. 129.

Appulsum Mariæ Magdalenæ, cum suis ad litus Massi-
liense, et fabellos de ejus antro, quod S. Balmæ dicitur,
longâ fomentatiâ. Reliquias in hunc diem, fuisse asservatas.

e Sepemia tempore —

Innocent sa about the Jos. Baptist. Guarasci the pro adoration Magdalene in Gallies —

she knows Greek very well — the Pope —

Blondel gives a long list of those who believed in it among which are Boccacio, Petrarch, Agrippa, Rhodigiano, Guarally &c. &c. see pg 12 & 13. of his Remarks &c. it is a very short treatise

the silence of the contemporary poets, who would be glad of such a strong against Rome is a very strong argument —

"Le bruit est que Jean a été femme, et donne d'un seul de ses familiers, qui l'embrassa, et qu'étant grosse, elle a enfanté, étant Pape —

"Canina falcundia"

Aventyn. Epist. 4.

Eugenie - Marine - la première, n'étant pas été accusée d'avoir voulu former Melantia et la seconde d'avoir violé de fait la fille d'un hôtelier -

Natalie, femme du Martyr Adrian. L.C.E.

Others about that time began to revive under Bardas - L.C.E.

Raymond quotes Jean Ballée, Anglois, for a strange account of her - P. 24. Ballée says the lover with whom she went to Athens was a monk of the Abby of Pirée, and that he died - & that it was a Cardinal who afterwards got her with child.

On dit - also - says Baillet, que cette docte et noble femme a composé un livre de Magie -

But (says Ramond) le sorcier Agrippa, lequel fait mention de cette Apesse, n'en parle pas. Il eut sûr volontiers quelque chose de ce livre - P. 26

Ramond says that the Annales d'Aquitaine partie 2 mention - qu'elle étoit fille très belle, et de grand esprit (c'est son mot) la nature d'Angleterre (the not a word her roman) qui s'enamoura d'un jeune archer th. - P. 34

Lusthenau, Aventhen L. 8. C.
I must see about Anastasia at Constantinople -

Talking of her last degrees in her prostitution he says,
"C'est la forger trop innocente pour une garce nour=
=rie à Athènes et cuior Rejicienne.

According to Boccacio's manner of telling the story
she did not die immediately but was sent to pri=
=son -

I write pretty many of the Popes in hell, it is
considerable he did not set her there to keep the
company -

Un certain Espagnol appellé Don Henri Henregais, qui
vivoit au temps de Charles Quint, l'an 1531. avoit
en son oratoire trois tableaux de trois belles femmes,
les escorcheaux de lesquelles étoient en cette sorte,

Sainte, Lamie, Sainte Flore, Sainte Louis — le pauvre homme les tenoit pour Saintes, les invoquoit tous les jours, leur disant certain Ave Maria. ~~Celui~~ Ceci est recit par Antoine de Gueare Eveque de Mondoquet et confesseur de l'Empereur Charles au 1. Tom. de ses Epitres. 2. l. b.

There are several of the Epistles of Synesius addressed to Hypatia of Alexandria. Τῇ φιλοσόφῳ. N. 10. 15. 16. 33. 81. 123. 154. in the 16th he calls her μητερ και αδελφη και διδασκαλε. Epist. 8. p. 13. edit. Petav. 1605. and in the 33. he calls herself the Echo. p. 97.

Θεου της νεοτητος, ην απολωλεκαμεν. θεου των κεραιων δις μαλιστα ηλπισαμεν. Epist. 130. p. 463.

τινα των εκ ποιητικης επιμελως εχοντα, και παραδεικνυντα τι της αρχαιας χειρος, οπερ επι των ανδριαντων λεγειν εισωθαμεν. N. 154. p. 572

Johannes Comnenus has written the life of Catharina Senensis
she lived in the 14th century

Alex. Alexand. says (from Sedgius libro Philosophia) lib. 1. Amicit.
Θεαν τὴν Κρεσσωνιατιν πρωτην γυναικων φιλοσοφησαι
και ποιηματα γραψαι.

και επιστολας συντασσειν η Πεσσων ποτε ηνηναρε-
νη γυνη (καθαπερ φησιν Ελλανικος) Ατοσσα δε ονομα
αυτη ην. Tatian contra Gracos. in Bibliothec. Patrum
Tom. 1. p. 160

Eunapius in his life of Adesius says of Sosipatra, the wife of Eustathius - Τα τε των ποιητων βιβλια δια στοματος ειχε και φιλοσοφων και ρητορων· και οσα αρχαιοις πεπονηκοσι και τεταλαιπωρημενοις μολις υπηρχε και αμυδρως ειδεναι, ταυτα εκεινη μετ ολιγωριας εφρασεν, ευχολως και αλυπως εις το σαφες επιτρεχουσα. see Eunap. de Vit. Philos. Genev. 1616. pag. 54. see also Boj. de Philology.

Eustathius knew Hebrew, Greek &c.

Learnt see the Letters to Nonna of Ambrosius, St. Austin & Fulgentius.

There is a long account of Hypatia in Suidas. – She worked at Alexandria in the Philosophic Work – Testing Plato & Aristotle – she flourished under Arcadius & he says ὅτι σοφο=
=δεια καλη τε ὅσα και ευειδης, ὡστε και εραθηναι
τινα αυτης των προς φοιτωντων· ὁ δε, ουκ οιος τε ην
κρατειν τοῦ ερωτος, αλλ' αισθησιν ηδη παρειχετο και
αυτη τοῦ παθηματος· οἱ μεν ὂν απαιδευτοι λογοι φασι
δια μαγικης αυτον απαλλαξαι τοῦ νοσου την Ὑπατιαν·

her husband was Isidorus. she had a miserable death – was torn to pieces by the people

Jerome Sabatinus, another writer about women –

I must see Plutarch in Pomp. about Cornelia.

Angela (the sister of L. Syra) was a good Roman

Politiano in his letter to Cassandra Fidelis of Venice, praises her learning most abundantly. ~~Epist.~~ Lib. 3. "Mecum te tamen existere puellam, quæ pro cæra librum, pro fuso calamum, stylum pro acu tractes, et quæ non cutem cerusa, sed atramento papyrum lævas." —— "Ut qui te igitur sistat istic et facium virgo tuam castissimam contemplet, ut habitum, cultum gestumque mirer, et dictata instillataque tibi a Musis tuis verba quasi situantibus auribus perbibam."

Ed. Lugd. 1528.

Juliana Morella was a native of Barcelona, pp. 81. 82.
of Cæsar she sustained at Lyons des Thèses de Philosophie, qu'elle
dédia à Marguerite d'Autriche Reine d'Espagne. Ce fut en 1600.
She knew fourteen languages, corresponded in Latin with the excellent
Lope de Vega praised him in his Laurel de Apolo.

Alexandra Scala was very learned in the year 1500
Politian has written Greek epigrams to her, & there
is a modest one of hers (in Greek) in answer to him.

He says

Εὕρηκ' εὕρηκ' ἣν ἤθελον, ἣν ἐζήτεον αἰεὶ
Ἣν ἠρῶν τὸν ἔρωτ', ἣν καὶ ὀνειροπόλων.
Παρθενικὴν ἧς κάλλος ἀκήρατον, ἧς οὔτε κόσμος
Οὐκ' εἰὴ τέχνης, ἀλλ' ἀφελὴς φύσεως.
Παρθενικὴν γλωττῆσιν ἔτ' ἀμφοτέρῃσι κορώσαν,
Ἐξόχον ἐντὶ χόροις, ἐξόχον ἐντὶ λύρῃ.

(I must see the Pinacotheca of Erythraeus for celebrated
Lean ruined by Love)

she says in her answer.

Ludicra (ut aiunt) Boccatii describ.

Ταμα δε παρθενικης στυδασματα, παιγνια φασι
Βοηθοις εξειποι, ανθεα και δρεπανος ως.

Another of his to her.

Καρπον εμοι πορεουσι, συ δ' ανθεα φυλλα τε μουνον
Δωρη, σημαινουσ' [redacted] ουτι ματην πονεω.

& celes kindly her lover & another.

Maria Romana, natione Galla, Opera sua Poetica edidit. 1581. (L.L.B.) in quibus inter alia Feminei sexus apologia, contra Satyram a fratre editam (L.L.B.) contexitur & Scrip: : sit genuina de educatione puellarum.

Madam de Gourvay was a most learned & accomplished woman — she was the adopted daughter of Montesquieu & supplied his office after his death — She is the Gorgacorsis of Mr. R. H. Schomburgk speaks

Clickstowes & others attempted to prove "Tres mulieres Maria Magdal. Cleophae — Peccatrix, Maria, Martha sorores, et eam a quâ Dominus septem ejecit Dæmonia.

Neque ego solus (says Clickstowes) nobiles illas matrisfamilias — quas illustres Martha sorores, ab hac impurâ vindico quas sordida fuerit in urbe prostitutas.

One of Clickstowes's arguments for the Saviour's being the same with the Baroness — "Peridiculum fuerit si quis dicat multorum dæmoniorum furore peractum, turpissimum et aliibet spectantibus horribilem, etiam si ab uno solo possidentur dæmone, quanto magis si a 7

cepit cpo publicam in civitate peccatricem. Juvis enim
Jam perdite mulierosus est, qui cum eā quā vel una cre=
=atura dæmonis, congredi vellet." P. 19.

I must look for Petrarch from about R. R.

Parsons de Grandval has answered Faber, (the who was the
same side of Clutton) and he says "Vadurebo tamen ab=
=solvenque Lupanaris infamia nostram Magdalenam. Ne=
=que crediderim eam aut sedisse in lupanari: aut ignobilibus prostitu=
=tam viris: sed quod potentiores ac nobiliores regionis
eidem congrederentur plausibilium erat et vulgatum in civitate.
Et hoc non explicuisse Lucam & eum dixisse cap. 7.
"Mulier quæ erat in civitate peccatrix &c.

Re Theatre then all one & he is right

la Faculté de Théologie de Paris condemned the book of Faber or Jaques le Fevre.

Those who think them three treat the Saints very hardly, but considering that it is possible they may be the same see a Dissertation by Bilibaldus Pirckheimer to prove that it "de M. Magdal. quod falso a quibusdam Lucan: tur pro illa peccatrice seu πορνη". — His Opera. P. 220

Abeat enim, quem potius Deus avertat, et tam offensivum, tam ac religiosis inaudita illam falsam, quae Mand. Salvat. hospitio suscepit, quae omnibus contumelis tam avidis verbis Domini intuebatur, quae ad pedes Christi sedendo optimam partem elegit, quae non solum post sed ante perfuderat

redemptorem vexit, qui Crucifixo astitit, contra sepulchrum sedit, angelorum voces audivit, cui prius ille Hortulanus post resurrectionem apparuit ac mestam et plorantem affectuosissime solatus est; quam Christus ab desiderio suis resurrectionem sacro commendavit, dignam duxit, quam Semper Deus Spl. et Maxim. miraculorum in Galliis transvexit, celesti voce pavit ac Angelorum ministerio sublevavit, sortem tribuere dignatus ad 10 la gors a to abse the poor Penitents.

Liber manet, homines praeterierunt
St Jerome

Mary & Martha must have been "de grandes Dames" because the unction, the perfumes &c. which they gave R. J. shows it — See Dissertation prise la Defense des deux Sœurs Marie M. & M. Pag. 49. for the Difficult opinion what sort her body was, and how often removed till the Resurrection P. 109 &c.

The plans on S. Luke c. 7. v. 36. &c. S. Matthew c. 27. v. 55 & 56 — the chap. 28. & Mark. c. 15. v. 46. 47. — Chap. 16. v. 1. &c. S. Luke c. 8. — c. 23. v. 55. 56 — c. 24. S. John c. 20 — S. Luke c. 10. v. 38. S. John. chap. 11. v. 1 — v. 17. v. 45. Chap. 12 & Matthew c. 26. v. 6. & Mark. c. 14. v. 3.

"Ecce corpus mortuum extinctum, quem vocatum a Judæis Magdal. consueuisse navi in Napolitanorum appulisse portum M. Ann. (Marseilles — Provence — Dr. C. C.) Lauroii de commentitio Lazari et Maximini et Martha in Provinciam appulsu Opuscula" —

The Romish was fully the folly of this fable —

The ship in which they were said to have had neither sails nor oars.
For the defence of this story see Launoi - pg. 51.
- The acts that till her Marseilles conversions are said to have been written by Marcella the "predisciple" of Martha in Hebrew & to have been translated into Latin by Symphorian (whom Launoi doubts whether man or woman) and finally provided by Bellovacensis in his Speculum Historiale -
Johannes Gulielmus wrote to support this against Launoi - who replies to him - Ibid.
She truly seems to have been the Mary supposed Magdalen and was buried at Ephesus - as Modestus the Bishop of Jerusalem in Photius Cod. 275 - who also says καὶ μαρτυρίον δὲ αὐτῆς φέρεται, ἐν ᾧ λέγεται διὰ τὴν ἀγάπην αὐτῆς παρθενίαν καὶ καθαρότητα, ὡς μόνον αὐτὴν καθαρὸν τοῖς βαρβαρικοῖς φαινόμενον. this is not the the Cumbrian Theory
Launoi gives the story of Marcella from Bellovacensis -

"Fieri via potest, ut Sancti aliquos actus istos Martha et Magdalena actis insulsioribus et magis ridicula fingantur." P. 326.

Sebastian Brieras gives an account of his visit to the cave of Magd. 1497 and he having been shown among other wonderfulness "a vitrea ampulla cujus capillis non omnes sed quin fides Christi testaretur" Lamoni - pag. 328.

One day when Leontius went out as requisite nature, "Monica, the mother of St Austin heard him saying a Psalm there & reflected him, quod innocuerunt locus cantici ejus - See Riccius - i Vol. S. August. Lib. 1. Cap. 1.

The conversion by which St Austin had a deaf daughter, she forced to leave thinking of a wife, left him & went to Africa - "Denique vovet claim se virum nesciturum - At ipse claim postea apprehendit. L. 6. Conf. cap. 15.

She admitted her woman, but never him - not even her sister, though dined of her visitors.

Fœminarum intra domum ejus (S. August.) nulla unquam conversata est, nulla mansit. – Possidius in Vit. Cap. 26.

"Fœminarum autem monasteria nonnisi urgentibus necessitatibus visitabat." Id. cap. 27.

"Amare et amari dulce mihi erat, magis si et amantis corpore fruerer" Confess. Lib. 3. Cap. 1.

He tells of his concubine "cum quâ cubare solitus eram". Lib 6. Cap. 15. He says afterwards, "procuravit alium" – at this time he was about two years past his "triennaria dilectio"

He says to his brother Monica, in his De Ordine. Lib. 1. cap. 31. "Et fœminæ sunt apud vetores philosophatæ et philosophia tua mihi plurimum placet"

The discussions shall be given of a good wife – Soliloq. Lib. 1. cap. 14. ex "fulcra, pudica, morigera, literata".

"Nihil esse certius quod magis ex arce deficiat aerumnis civilem, quam blandimenta foeminea" Ib. Metuebam enim ne misceri fore timeis si foeminis privatim amplexibus. Conf. Lib. 6.

Te, soror, nunquam volo esse securam, sed timere et semperque hanc fragilitatem habere suspectam, ad instar prudentis columbae frequentare rivos aquarum et quasi in speculo accipitris cernere superveniens affigum et cavere - Rivi aquarum sententiae sunt scripturarum, quae de limpidissimis superstitum fontis profluentes &c. &c. De Cat. Eremit. ad Sororem.

This Epistle 92 is to Statira, consoling her for the loss of her husband. Opera. Edit. Paris. 1679 Tom. 1. — the wrote to Probe, & Albina, & Felicia, Pedicia, Sapida.

She writes to the latter in return for a tunica, which she sent him, made (contexta). & him are thanks for her brother, who died before he could wear it: she sent it to St. Austin, requesting him to wear

it — & he promises he will, in this letter, think it very delicately con-
-solatory — He says at the end "Si enim quia vestitur (quo-
-niam ille non potuit) eam veste quam fratre tuo meras, te ali-
-quid consolatur; quanto debes amplius et certius consola-
-ri, quia cui fuerat preparata, hanc incorruptibili indumento
nullo egens, incorruptione atque immortalitate vestietur.

Epist. 263.

"Fecit Deus Filium, factum ex muliere, quia nomine propriatis
hebraicae linguae omnis feminae nuncupatur, sive viro intacta
sive jam nupta. Epist. 140. de Gratia novi Testam.

"Ideo mulier resurrectionis accipit premia mysteriorum, et
mandata custodit; ut veterum prevaricationis abolerat errorem.

S. Ambros. Exposit. Evangel. sec. Luc.
Lib. 10. pag. 1519
Edit. Paris 1686. Tom. 1.

sicut peccatum à maleficiis capit; ita etiam bona à maleficiis inchoantur - Exposit. Lib. 2. pag. 1290. T. 1.

Ambrosius at the end of his second Book de Virginibus, Cap. 6. says "Hæc ego vobis, sanctæ virgines ..... munera alia para-vi ..... si quos hic flores carmitis, de vestris vitis collectos legite simul. These books are addressed to his sister Marcellina.

I must sir Ambrosius particularly thank I come to the scriptural part.

Ambros. de Lapsu Virginis consecratæ has passages very like

S. Basil - which of them lived first?

"Incomodo tibi in actu illo ignominioso non

reprehendit in hominem habitus virginalis, præcipuus in Ecclesiam
inter virgineos choros? Quomodo oculos tuos non perstringebat
hic vigiliarum: aures tuas non penetrabat hymnorum Spiritali=
=bus cantus: Id. pag. 310. Tom. 2.

"Amputentur crines qui per vanam gloriam occa=
=sionem luxuriæ præstiterunt. Defluant oculi lacrymis
qui masculum non simpliciter adspexerunt. Pallescat
facies, quæ quondam irrubuit impudicè." Ibid. pag. 314.

Nullum fere invenimus doctam, impudicam - Ludov. Vives -
de Christiana Fœmina - Lib. 1. Opera Edit. Basil. 1555. Tom. 2. pag
654 Her mentions Argentaria Polla, the wife of Lucan, who corres=
=ts the Chorsalia after his death. Lis was said to have helped him in the "insignis
gracce, opulens, forma, ingenio perdocta, de qua sic Calliope apud Statium
Lucano lacrimatur —

1 Hec solum debo carmina historica,
3 Doctum atque ingenio hic decorum,
5 Formam simplicitate commendabilem,
2 Ad tabes genialibus dicabo
4 Zenalem blanda Venus, Dardique Juno
6 Cerere, sanguine, gratia, decore –

Talking of the learning of St Jerome's women, he says "Horum illis nonnulli statim legunt series Theologi conditiones pares esperat". Pag. 655

"Hildegardis Germana virginis epistolae, et conditi libri. Sunt in manibus" 2. 1. 1.

She was an Abbess of the order of Benedictines in the 12th century, virgin, prophetess &c. &c. and foretold great changes in Religion

In an answer to a letter of Anastasius Papa she says

"Et tu et Romani velut in extremis jacens, contentabaris vita quod fortitudo predum hostium, superum gravis hactenus statista, conquiescat." &c. Her Epistles &c.

published 1566. Coloniæ - Pag. 11.

In an answer to a letter of Emperor Conrad 3rd - she says "postea vero pejora tempora venient, in quibus veri Israelitæ flagellabuntur et in quibus catholicis thronus in errore movebitur."

There is a letter of St. Bernard's to her in this. Pag. 64.

In her letter ad Clerum Treviensem she says "Nunc autem hæc in spiritali populo neglecta est, qui bonos fauces et dolores contemnit. Magistri quoque et prælati relectis justitiæ dormiunt" - upon which the Editor Blanckenalt puts in the margin "O si jam adesses, sancta Virgo!"

Among the 38 questions solved by Hildegard there are some very juggling ones - such as "What language did God speak to Adam in?" pag. 210.

Eudocia, disciplinis famosa Leonis Atheniensis filia, Theodosii Junioris Augusti uxor, eximiis dotibus corporis et animi insignis, sacrorum volumina studiosa et poetica arte gloriosa inter omnes sui temporis Poetas praecipua, collegit Graecis ad imitationem Stolae Palatinae, ex Graecis Homeri carminibus admirabili industria plurimisque utriusque Testamenti dictis ~~tam~~ . . . . Quod opus in compendium redactum

Ἐξηγήσεις ἀποστόλων

Theseus in the Bibliotheca Patrum. Tom. 8. pag. 95.

They are ingenious sayings but sometimes they struggle rather ridiculously: as when Eve bids Adam to eat the apple, it is

Λιβεσφεν δεῖπνησαι, οὐδ' ἠρνεῖτο, σφραγίζων. ο. Ω

The only proofs that Davis will allow in the Christ. to mind are Ire-
-denius, Arator, Prosper, Juvencus, Paulinus the P. 659.

Hieronym. says somewhere that they were all virgins.

"Aegyptiis mulieribus (inquit Plutar.) calceis uti, non patrimis non non fuit, ut domi contineremur" P. 668.

Hieronym. contra Jovinianum has produced by example from St Ambrose of Genoa of virgins dying for the faith Pure christity.

Davis tells Lupercus story of one Brasilla Dyrrachena "primori virgo" it is a lost to us.

"Edicto publico debuerat caveri, ne quis manifesto impudica indelicet Maria nominaretur" - P. 677.

The quotes from Pliny about the abstinence of Roman Women P. 678

I must see about Appuleius who followed his husband Pathistates in his misfortunes

I must see about Paulina the wife of Seneca.

I must particularly see Pliny's letters to and about his wife

Pliny tells of having seen the wife of Bruttius. p. 713. "Fortissimae" - rogavi ex illo, num apud quos conjuges esset, hoc est, haberet, tonsuam sua, quod mihi se morem gerit, ut non tractet negligentius labores meos quam labores, quod debeat ne apud studiosissimum - in quo hoc sua satisfactio majorem etiam laudem meretur quam Plotina quod literas nescit, tamen illa sciret -"

summum est amorem, summa frugalitas — amat me, quod castitatis indicium est. Accedit his studium litterarum, quod ex mei charitate concipit. Meos libellos habet, lectitat, edisci etiam. Sua illa solicitudine, quam videor adversus, quan=to, quem egi, gaudio afficitur? Disposuit qui nuntient sibi, quem assensum, quos clamores excitarim, quem e==ventum judicii tertii. Eadem, si quando recito, in prox=imo discreta velo, sedet, laudesque nostras avidissimis auribus excipit. Versus quidem meos cantat formatque citthara, non artifice alique doctate, sed amore, qui magister est optimus."

Non enim statura mea, aut corpus, quæ paulatim occidunt ac senescunt, sed gloriam diligit. — Plin. Lib. 4. Ep. 19.

Inbellius Pollio is the author of the mulierum Tenebrio conta=
=nence –

Plus profectat nostra Christiana ~~regina~~ Ethelfreda Britannorum
regina, quæ post quam semel peperisset, amplius viro suo congressa
non est. Quanto magis illa Edeltrudis, regina itidem ejus gentis,
quæ duobus ibi maritis nupta utrinque ad perpetuam castitatem
induxit –

Guarinus Bavarorum Romanorum princeps lived about
with his wife Sinegunda – Julianus Martyr to with Basile
– in urbe ejus Alexandria Chrysanthus ac Daria et Amos cum
uxore sua – Rabulus itidem monachus, cujus vitam Eurosya.
virtute cum ~~se~~ conserva illa sua –

Cygnus famulam multi viderunt confectam a masculo, quod
aliorum marem secuta est –

Lud. Vives 719 –

"Sorter igitur, quum matrem alegandi proprium in foro causam dixisset, senatum consulisse deos, quid nam civitati id monstrum portenderet." 726

Theano Metaponti rogata quae esset optima matrona, versu Homeri respondet.

"Filam quae tractat, lectum curatque mariti"

2. L. C.

Cornelia (Gracch.) aevo proximo seculo lecta sunt epistolae eloquentiae plenissimae - 2. L. C.

Istrina Lycharmi Oeyoei Aristhitii uxor, ipsa Sylen bilinem Graecis literis instituit - 2. L. C.

Matronae natu grandiores contingit illud, quod ibi Egyptiae volucri accidunt, quibus rerum naturae perquirendae cura fuit, et annos centum, aromatis proximae Arabiae, quicquid in corpore est velutiis pulmonis fenergat, habitum ore condit et sicca spiramen - Cap. 74.

It was common amongst the learned whether the antient women had the prænomen. but the inscriptions which Joseph Castalio has collected, prove very strongly that they had it. one of these is

Cæcilia

2. Cæcilia. F

Metella. Crassi

Lucio una inscriptione, titulo elegantissimo posito, eadem ad rem quæ de agnomine, mirifice pertinet. Crassi scilicet uxore. Tale est illud 3. Quod.

Victoris Andronachi.

Lucan. lib. 2.

.. Lucet tumulo sepulcro Catonis

Marcia — See Miscellanea Italic. T. 1. pag. 129.

a. Petrus Servius his verbis "Marcia nobilissima" Ex Servii Miscellanea

Habuit ~~[illegible]~~ prænomen Marcia quod Varlatates et Agnatety-

quod a Pavinio ex Ciceronis Laudatio, a. Mr Lawson hic quem in Ciceronis repertum - says Castalio - pag. 122.

I am myself however converted by Petrus Servius who in his Miscellanies has vindicated the claim of Women to both prænomen & cognomen. He thus begins his 7th Chapter of Miscellanea – Φιλοτηρεία (fatua) cepit me hoc medicorum: non illa quidem inpudicus ac meretricius amor: (nam hujus vel cogitationis pudet) sed inpudicus quidem, ad studium muliebrem Romanorum patrociniis suscipiendi. Nam adeo multæ acceptæ sunt ab antiquariis, ut ab aliis Prænomine, Cognomine ab aliis, ab aliis utroque orbata fuerunt. Paniniius, Manutius, Castalio eis prænomen adimunt; cognomen Sigonius; Robortellus feminis infensus utrumque subripit. Ego vero Cognomina simul et Prænomina usurpare consuevisse ostendamus."

Cic. Servius says "Castalionem lapidibus frequentem lapidibus aggrediamur"

Incerti Beroth, historici fragmenta - 4. Reg. 17.

There is a fragment in Athenæus lib. 13. which I must do especially the verses of some nymphs

Ἔκειτο γὰρ ἡ μὲν λευκὸν εἰς θελητρφως
Φαιβηα μαστὸν λελυμένης σπωρίδος.

hoc est verbatim Protei

Alia jacebat, candidas pupillulas
ostendens lunæ, retrojecto pallio.

Lib. 1.

before the σπωρις in Gataker's Miscellanies - cap. 9.

"Judaorum etiam deorum placitis adversatur, qui autore Manachemo, Cainum tradunt, à semine emundo, quod Evæ socperi contrectaverat, propagatum: a Cristis vero omnibus ferme merito repudiatur, qui vilissimâ ingenitâ è conceptu ipso intractum statuunt fuisse, quod ante contractum id a parentibus ipsis vitium non poterat" - Gatak. Lib. 2. cap. 2. p. 192

Gataker objects to the common version "consuerunt folia ficul=nea et fecerunt inde sibi subligacula" mihi vero (he says) hac consuere nec folium illud satisfacit - siquidem primo quaerere fuisset licuit, unde illis acus et filum tunc temporis quorum opera folia illa consuerent." Cap. 3. pag. 200

Eva vero deinceps (si Epiphanium audimus haeres. 78. § 18. Dios sus ~~[illegible]~~ ἀδῆ ἱμάτια δέραιε — τὴν δέρριν sil. à Deo edocta, ut cujus culpâ homo nudatus fuerat, ejusdem operâ etiam amiceretur. Verum tam ego Epiphanio de veste contectâ, quam de subligaculis consutis illis fidem habeo"

ibid. p. 202.

Αυτη εστιν η παρα μεν τη Ευα σημαινομενη, δι' αι=
=νιγματος λαβουσα το καλεισθαι μητης ζωντων. εκει
μεντοι μητης ζωντων κεκληται και μετα το ακουσαι, νη ει
και εις γην απελευση, μετα την παραβασιν. και ην
θαυμαστον οτι μετα την παραβασιν ταυτην την
μεγαλην εσχεν επωνυμιαν: Epiphan. Haeres. 78.
§. 18. Tom. 1. p. 1050 Ed. Paris. 1622.

post adumbratam peccatum

Sigonius has traced very industriously the origin of most of the Roman cognomina. Licinius Murena was called so from his being fond of that fish & Sergius Orata from his wearing two large gold rings &c. Th. de Sigonius de nomin. Romanor.

Hinc illa tam frequentes et contentiosae inter Academicos et Peripateticos agitata disputatio, QUAEI ne sit est natura' an DEGEI (id est, humana propositio et constitutione hominis imposita sit).

ΑΓΧΗΥΟΙ ΑΝΘΡΩΠΟΔΕΤΑΙ, primi hominum impositores, Deus salutat et Adam. pag. 5.

Hinc ΦΗΓΕΙ primus hominum fuit Acusilaus et Plato ΘΕΟΓΟΝΟΙ Phoenicum, teste etiam Clemente Alexandrino, nec mirandum sed divino et mihi videtur, quorum afflatu appellaverunt = pag 6 – ac Phenicum prisca et pri: differunt appropriate derivation of Phoenicum.

ΕΙΣ ΑΝΗΡ ΟΔΕΝΣ ΑΝΗΡ.

Post peccatum illud grave, quod omnium peccatorum est fons, caput et origo, prolapsum tam durae, pene loco misericordiae commutatae, solo propagationis dolorifico beneficio, Lenitas, vocavit

(inquit Moses) homo nomen uxori suæ Chavah, id est viventem, quia ipsa fuit ~~fuit~~ mater omnis chai, id est, viventis. Explicandi sane ~~quia~~ qui id nominis ab Adamo, per iniquitatem indictum uxori suæ putant: atque quod mortis causa esset, amaro joco vitam appellasse. *

Pag. 14

Ipsa virago quæ paulò post, ab eodem viro suo, Chavah, quæ Græcis Ζωη vita et Latinis communi versione Eva ab Hevah dicitur — id. might it not have been a term of affection?

Pindar says of Delus, that men called it Delus — quia:

— ΖΕΣ δ' ΕΝ ΟΛΥΜΠΩ ΤΗΛΕΦΑΝΟΝ ΚΥΑΝΕΑΣ ΧΔΟΝΟΣ ΑΣΕΟΝ.

* See Pererius Lib. 6 — Jong — 234 — mentions this surnam of Adam: "quemadmodum Græci pariter infantes appellant lumenides i.e. facilis ac mites —

"It (Rabelais) est famosus ille Rabelez, qui ab Hebraeis dictis: tribus Rab et lez vocipsum irrisorum principis nomen habuit, quod Gallice dicitur, cum maltre mogneur. Id vero cognomen fato, ut mihi videtur, quodam illi (quamvis ex genere et familia) est inditum. pag. 27.

* Plato called from the breadth of his shoulders.

Το θειον (ait Joan. Damasc.) ακαταληπτον ον, παντως και αναρμοστον εστι. p. 29.

Moses had three names - Moses, Joachim & Melchi - δηλον δη ως εν τω εμπροσθεν χρονω ποτε μηδενι τω παιδιω οι γονεις ενεθετο ονομα τι, εκαλειτο δε Ιωακειν: εχει δε και τριτον ονομα εν ουρανω μετα την αναλυσιν ως φασιν οι μυσται, Μελχι. Clem. Alex. Strom. 2. l. 2.

"Hanc tamen inuenit notam Cornelionum familiis, Dw.
Augustinus, libro de Grammatica. "Iade (inquit) est illud
τριακαππακαικισα, de Cornelio Sylla, de Cornelio
Cinna, et de Cornelio Lentulo. Hi enim per tres literas
designati sunt in libris Sibyllinis" p. 43.

Strix. noctua. Lamia – "addunt vero Hebræi hanc unam
ex 2. S. S. matrum, quas dæmones ab Adamo concepiunt,
quidam temporis spatio, quo ab uxore sua Havah seiunctus
mansitabat. pag. 61.

Ego ~~Melit~~ Melitæum catellum meum τραπεζεα illum
delicatulum (quem ob elegantiam hoc vulgarum, quo in tenebris,
manus aut lateri defricatus, structures lucidas intermittit hic

memoro) a pusillanimitate vel obscenitate, quam ob causam contrahit
χοιρεον (Gallice vocat, cochon) appello - pag. 54.

Cur tantas suo nomini vires attribuit Jesus Christus, cum ait
"in nomine meo dæmonia ejicient". Cur vero Petrus, Apos-
-tolorum princeps tenuis "Gratia hoc nomen, aliud non ope-
datur hominibus sub cælo, in quo oportet omnes salvos
fieri -

Clem. Alex. says ἡ γαρ σοφια και κατα φυ-
-σιν ἡν αἰνιττεται τω ιωτα τȣ Ἰησȣ - Vian rectam
naturæ significat littera I primæ nominis Jesu. 2. 8. 8.

The fun about Peter & Petra is the same in Syro-Chaldaic
and in Hebrew see a good deal about it pag. 96 et seq.
He shews (p. 101.) a mysterious meaning in the names of all the other
Apostles.

Ipsa autem ~~Rabbinica~~ Hebraorum dialecto vocatur hudiis
vel famisia.
Kephalinum eia sobrium sacrificium

Νηφαλιος δυσια παρα Αθηναιοις ΕΤΕΛΟΙΤΟ, μυη=
=μοσυνη, ηοι, ηλιω, σελυνη, νυμφαις, αφροδιτη ευφαρια.

They did not pour libations of wine in their sacrifices.

All from the hand is from a treatise "de recta nominum
impositione" by Pontus Tyardeus, Cabilonensis episcopus. - of
Chalon sur Saone - published 1600 - Pontus de Theard
Bishop of Chalon in Burgundy - he was a great friend of
Ronsard &c. most poetry, was a very elegant scholar -

Short see Claudian de nuptiis Honorii & Celbrinat - in
Lauro Palladis for women's drops -

Hodiegue sagæ et striges in Sabbaticis suis choreis dæmonem quasi microchorum in medio sedere affirmant, hirci nigri specie, cui finito Cultu omnes in signum adorationis ceremoniam osculantur. Dialog. de Corona pag. 46 -

The passage about hair is in Paul to the Corinthians - see a long discussion of the passage in the Ἐπιπεδογελασιος de corona Dialogus. 1645 -

"Non desunt qui apud Vergilium in eo versu "Et nudo cornua crista" cornua pro intortis concinnis accipiant; neque alia habuisse cornua Troiani, quam quæ modi concinnos efficerent" Aud. Junius. de Corona. p. 486.

Neque silentio prætermittendum est, quod barbatam Venerem coluerunt Romani - pag - 499.

Rud. Gem. condemns the wearing of long hair "more Hyperboreorum (says he) quod genus, ut est ab omni humano cultu longe alienissima, vix alium capillitii usum agnoscit, quam ad detergendas manus a pinguibus cibis sordibus, ceteraque omni illuvie." Pag. 500.

Sic Postalemia Virgeniam crinis ad Lotos arborem Roma velustissima cognomento Capillatam (sic enim a Plinio Polyhistore, literarum monumentis proditum est) deseribatur consecrandus: qui mos (ut reliquaque alia à superstitionis omnis auctoribus Ethnicis, quasi per manus tradita, in nostram religionem irrepsere) etiamnum observatur in nostris Vestalibus Virginibus, ut initiandas crinis capillorum detondeant, peculiaribusque diebus deponant, &c. &c.

Pag. 516.

Memoria etiam dicit parte quadam quendam qui "sedebat in choro, ambulat in thoro"

nobili illa heroina Judith, hosti insidias moliens, discriminatis acus capillitio splendide exculta in castra profiscitur — Judith. 10. lib. 1. 2. 8. 8. Claudian mentions the acus. & Pius Rachel

Unus de toto peccaverat &c. 2. 8. 8.

Thesaur. Lib. 1. Wit. Lutet. 1629. p. 307.

Clem. Alex. says that Medea πρωτη 2τριχων 3επεθηκεν

Βαφην. Dunde Cleopatra, opere quod fucatorium inscripsit (ita namque κοσμητικον reddere libet) diversas tingendi or: namque ~~varias~~ capillitii rationes exercuit.

Sic Chlorat. Ἔχουσιν κομην οιδε γραφικη και πυρρην και ηλι: ωδαν — oculos postremo varis ornantur opus Clem. auctor vetustis toties cum mulcandos, quorum Oeneo Ptolo Meleagri fa: ratis &c. &c.

Clutertius in εφωτικω memorabilem meram unguenti cujusdam quo χρυσοειδη και πυρραν comam reddunt Romani matrones &c.

It was to Christ that
Virgil alludes when
"Jam redit et virgo, redeunt Saturnia regna"
"Nondum, inquit, illi flavum Proserpina crinem
Abstulerat. –

Amor, inquit Euripides, φιλει κατοπτρα και κομης
ξυρισματα ουκ εν ταφοις. – 2. E. E.

Solomon regum sapientissimus, in sponso Cantica formosa
laudat hegram cum ustar eorum.
"Gemma lilia rosas" Mart. ~~regum~~

(2. E. E.)
Πανταχου γυναικες ιδαυτι και τως Ζευς ηγαγεν' ηδην.
This had was a secret to all the world as Aucust. 2. E. E.
Εις ευνην φοιτουντε, φιλως λυδοντε τοκηας.

In the Varia Lectiones of Burnetus (Thesaur. Critic.) Pars 2
Lib. 8. cap. 21. the title is "Mulieres credentes Hermanges esse
libidinosas esse." the greatest Jewish Sat. 6. & Euripides
in Bellerophontes act. 3. Σοφην δε μισω &c. Q. E. E.
the sayings was said of Euripides. ~~ex~~ "mulieres odisse in choro,
amasse in thoro."
"multas enim historias legunt puerae, ut ait Flaccus
docentes."
Burnetus also brought 8 examples of ~~history~~ ~~let forth~~ women the Polytheists were
accusing the man they had exposed them
~~Polyphem~~. Lib. 1. cap. 12. Var. Lect. to which Gerhelmus
Cantiuncula has added five more in his Nov. Lect. Lib. 6 - cap. 2
Thesaur. Critic.
Plin. Lib. 33. cap. 1. ex Homero scribit Fabricam Deam
fibulas et alia muliebris cultus, scilicet inventores, in primordiis
facitasse -

Mulieris apud prisos gentiles sacerdotia exercuisse non ambigendum, testante Platone 6 de Legibus "Sacerdotes tam viros quam mulieres ad Deum constituendi sunt". 2. b. c.

Valerius Maximus lib. 2. cap. 1. Dum de nuptiis agit, Vestalis meminit, eas scilicet quæ uno matrimonio contentæ fuerant, corona pudicitiæ honoratas apud Romanos.

In Marullus Donatus upon Rubellius Pollio for an account of the illustrious Calpurnia who was a sacerdos — "Veneris sacerdotem fuisse illam ex verbis textus collegi poset, quæ sunt hujusmodi. "Cujus statuam in templo Veneris adhuc videmus Argolicam, sed auratam." Thesaur Crit. Tom 6.

Thus we see a sacratissima feminæ priestess of Venus

Ita memini, etiam (Josephum) in de Bello Judaic. appellare Poppæam Neronis "pagisman feminam" et (nisi fallor) legi alicubi, suspectam fuisse Domitiano ob nimiam familiaritatem cum uxore Augusta.

In Testamentum Novum, by Christoph. Arnoldus, Epist. 14.

Luxuriæ jam satis monstratum arbitror Christo accumbente cum ita acta fuisse locutum, ut Maria, quæ nec parva statura erat, pronior stans erecta rigare ipsius pedes lacrymis, nec non manibus eos contrectare et capillis suis ac demumque ungere

In Hieronym. Mercuriales de accubitu antiquorum, where he shows that Christ lay at the feast in the manner of the Romans.

Adama, quæ significat terram et Judæa rubram, quod ex terra sit factus homo - et ut operatur Josephus, lib. 1. Antiquitat. ex terra rubra

I must see Paul ad. Corinth. c. 11.

Pererius discussing the Question "an Mulier facta sit ad imaginem Dei" says "Imaginem regere non potest, inter mulieres superior aliquam, Beatissimam Virginem Mariam, quae longe perfectiorem Dei similitudinem in se habeat quam ullus Vir."

Perer. Lib. 4 de Creatione Hominis

non negat Augustin. de Genes. aliquod ministerium in formatione corporis Adami vel Evae Angelos exhibere potuisse.

It appears evident that Adam was not created in Paradise from

N. 2. Chap. 15. Verse

Cur denique Evam quae Adamo equabilior erat formavit intra Paradisum?

~~It had not before~~

Excellentia vero Paradisi excedebat naturam hominis conditionem, nec in altera quam perfecta domum innocentiae et immortalitatis congruebat. Pag. 144

Josephus thought she was made outside, so did Rupertus, Ter.

=tullian &c. At enim (says Perronius) propius vero est et divinis scrip=
=turis Patrumque doctrinis convenientius, arbitrari hanc formam
=fuisse ipsos in Paradiso: id enim non obscure indicatur contextus
narrationis Mosaicæ et Basil. docet hom. de Paradiso (L. 2. c.
&c. &c.

Discussing whether the "præceptum non comedendi &c." was given to both, Perronius says "Verum illud habet difficultatem quomodo præceptum hoc datum sit Evæ, quæ nondum creata erat, ut series ipsa Mosaicæ narrationis demonstrat. Pag. 147

"Hoc est recedendum et ordine et serie historiæ et narrationis divinæ Scripturæ sine necessaria ratione." Id.

Ergo præceptum hoc datum est soli Adæ, proinde quam Eva procreatus.

There are different readings of the passage — some touch the first part particular & the last clause — others touch the first part Id.

ad hæc, cum Deus Adamum propter eum fructum utili ob=
=jurgaret; illud ei exprobravit, quod edipsi fructum à quo pro=
=hibuerat eum abstinere: id autem non dixit Eva, cum eam increpa=
=vit, non igitur datum est ei præceptum. P. 148.

"Faciamus ei adjutorium simile sibi" Hebraicè porrò, pro illo
quod latina lectio habet "similis sibi", sic est "contra ipsum: quod
triplicem habet interpretationem. Quidam enim Hebræi sic putant
dictum, quod mulier facta sit contraria viro, ferè enim adver=
=satur viro, cumque insectatur, infestat et quoquomodo vexare non
prætermittit. Sed perversa est hæc interpretatio. P. 155.

Adam having the sleep, in which Eve was formed, is supposed to
have had visions of all the mystery that was transacting.

Quod si Adamus eumque Adamæ lateri mulieris amore non so=
=pori occupatus; cum prætea ipse sagax lapsum ejusdem, he would
have acted thus.

Costa unde formata est Eva nobilior erat pulvere unde Adamus efficitur Deus: ergo nobilior fuit Eva quam Adamus.

Pag. 158.

Cajetanus, who took all this account of the formation of Eve from the rib as parabolicè said, thus "Ablatio vero costæ ex viro ad formandam ~~fœminam~~ mulierem quæ ex costa est ex, significatio est diminutionis roboris ex animo viri ob exercitum."

Two of the things Pagin was condemned for was for treating the three first chapters of Genesis allegorical.

"Audeat lector ~~of~~ absurdi opinion Talmudistarum interpretationem, quam apud solum equidem legi Postatum in Commentarius super Cap. 13 lib. Genes. quæst. 404. Dixerunt illi Adam habuisse alterum uxorem ante Evam, cui nomen erat Lilis, et cum ea fuisse per 130 annos, nec eo tempore genuisse ex ea homines alegios, sed generasse Lamon Dæmones."

Pag. 162

Ex eo autem quod sequitur "Inimicitias ponam inter te et me-
: lierem, argumentatur Hugo (de S. Victore (~~2 3 2~~) Evam egisse
pœnitentiam de suo peccato et fuisse salvam. Nam si Deinceps
Eva fuit inimica Diabolo, ergo fuit grata et amica Deo.
Pores. Lib. 6. pag. 299.

Though he afterwards Gen. 3. ver. 2. & mentions the probability
yet she does it so incuriously, putting in "ne tangeremus illud
ne forte moreremur" But it is plain she had it not immedi-
ately from God. Let us take it to Adam.

Verba Ruperti in 5° capite Libri tertii de Trinitate sic
habent "Hæc verba mulieris, jam vitiatæ mentis indicia
sunt: nam quantum in se erat, deprovavit mulieris verba
præceptoris Domini tribus modis, quibus usque hodie de-
: provare ~~intentat~~ titibus sanctam Scripturam omnis qui ex

- parte Diaboli: scilicet appositione, diminutione, mutatione:
Apposuit namque dicendo "ne tangeremus illud" .....
.... diminuit vero ..... dubium vel proximum vo-
=bis esse illud "ne forte moriamur" — Mutatione autem, ait
De lignis autem, quod est in medio Paradisi, praecepit nobis Deus
— et mutata est — nam et lignum vitae erat in medio Para-
=disi quod Dom. Deus non interdixit —

It may all be accounted for thus by
her not receiving the command —

~~Ad quod ait aliquis~~
"Illud mortuum Adam, quod vidit Eva post esum fruc-
=tus arboris non fuisse mortuum, quamobrem caepit dubitare
Dr. Boreanus - Pag. 217.
Caeterum Card. Caietanus leve admodum fecit;
explanans enim illa verba tertii capitis "Dixit mulier
De fructu &c. &c." affirmat primum illud

Eva penetrum fuisse maximum, tum ex radice, hoc est, affec=
=tu Libertatis: tum in ratione peccandi, appetitu, scilicet similitu=
=dinis divina: tum ex re appetita, quia fuit scientia Boni et mali:
tum ex specie actus exterioris, qui fuit comedere, pomum pul=
=cum oculis et ad vescendum suavem: tum ex causa peccan=
=di, nimirum seductoris suasiones: tum denique ex condi=
=tione peccantis, quia mulier erat.

Suspicions is particularly hostile to Eve — the truth
he learned in her own mind & wishes to confirm the ca=
=lumny of the serpent —

Atque hoc nomen (Chavat vel Ghavat) corruptela apud
Latinos fecit, ut multi dixerunt, Ave dictum esse ab Eva, per
inversionem literarum: et idque Gabrielem Archangelum, despo=
=sam virginem salutando, dixisse in Ave, quasi ea mundo
laetitia esset bona plana ~~illis~~ contraria iis malis, quae invexerat

Eva. Pag. 234

Philo in lib. de Gigantib. scribit, quos hoc loco Genes. filios Dei appellat: eos nominavit Angelos, a Philosophis appellari Genios, qui sunt animalia aërea.

Την μεν των ανθρωπων και των υπο τον ουρανον προνοιαν αγγελοις, ὃς επι τουτοις ταξας, (θεος), παρεδωκεν. οἱ δε αγγελοι, παραβαντες τηνδε την ταξιν, γυναικων μιξεσιν ηττηθησαν και παιδας ετεκνωσαν, οἱ εισιν οἱ λεγομενοι δαιμονες. και προσετι λοιπον το ανθρωπειον γενος εαυτοις εδουλωσαν. τα μεν δια φοβων και τιμωριων ετεθεραπευον, τα δε δια διδαχης δογματων και θυμιαματων και σπονδων κ.τ.λ. S. Justin. Martyr. apology. Op. Edit. Paris. 1615. pag. 44.

Tertullian referring to the 6th of St. Paul "Nolebam in Eunuchis velari debere propter Angelos Dei" says "Si enim propter angelos silentio quos legimus a Deo et cælo excidisse, ob concupis-

centum feminarum: quis prorsus potest tales angelos, maculata jam corpora et humana libidinis voluptatis desiderasse et non ad virgines potius excurrisse, quarum flos etiam humanam libidinem ~~excusat~~ excusat — Tertull. de Virginibus — upon which Calmerius says "Ita prorsus legendum pro ex quod erat corruptis. (contra quam hominem Christianum loqui decebat) excusat — Lib. 2. Div. Instit. c. 15

Lactantius believed this of the Angels, so did Ambrosius, Lib. 1 de Virgin — Severus Sulpit. de Sacr. Pastor. &c. &c.

Sundry Feminæ Illustres are Apostles in prose from Jefferson's Poemes, very stupid — there is one from Athenæus & Theodosius — one from Jaffetus to Erasmus too —

See the Speculum peregrinarum historiarum of F. Bartholomæus Sibylle there is a Caput Tertium prima Decadis a Lucifer — "Cur sæpius mulieribus potius quam viris revelationes fiant." he gives three reasons —

the second of which is "ex defectu rationis" and the third "ex abundantia passionis"

In the Lap. decimum secunda Decades upon the Quest. "Utrum homines post eorum mortem ad collegium Angelorum assumantur" he says "hinc dicunt quod solum virginis ad ordines angelorum assumuntur eo quod cognata sint angelis virginitas, et dicit Hieronymus. Alii vero electi decimum ordinem constituunt. Sed hoc etiam non videtur verum, quia multi non virgines, ut Petrus et Magdalena multis etiam virginibus meliores sunt."

Hagsoton upon Math. 19. calls it a "desiderabilis calamitas, delectabile detrimentum"

Lactant. 3. Institut. "Nunquam aliquam mulierem philosophari sciisse nisi Temeren"

Joan. Pierius Valerianus de Litteratorum infelicitate - Lib. I. gives an unfavourable account of the Lat. Boccadoro Junior - pag. 26

whom Pelagia walked with direct through the streets of Antioch. S.
Jerome when effeminate converts her said to have cried aloud "ge
Isto tempore vita sua tantum diligentiam mundum adhibuerat Dei
placandi" as she seems to have on pleasing men.

In the Malleus Maleficarum the question is discussed
"Cur magis fœminæ superstitiosæ reperiuntur" Tom. 1. pag. 6.
and he says it is because infidelitas, ambitio et luxuria in
ipsis præcipue regnare videntur".

St. Thomas had a cingulum castitatis bestowed on him
by the Angels. Mall. Maleficar. Tom. 1. pag. 151

"Polutus etiam à Guilhelmo quod Incubi plus
vexari videntur mulieres et puellas pulchros crines ha-
=bentes" the given different reasons for it. Tom. 1. p. 269

Lactantius errors (about the angels & women) quod LXX ante
Græca oblata, quæ illi secuti sunt (post Philonem legerent
οἱ ἑβδομήκοντα τοῦ Θεοῦ et Latina Statum, vel St. Ambros. August.

Principibus Cœlorum "angeli Dei", pro eo, quod postea Lectum, insinuimus
οἱ υἱοὶ τοῦ Θεοῦ –

"Nam et illi qui ea constituerunt, damnati in perpetuam mortis
deputantur: illi scilicet angeli, qui ad filias hominum de cœlo
ruerunt, et hæc quoque ignominia familiæ accidit. Nam cum et
materias quasdam bene secultas et artes plerasque non bene revela-
=tas, seculo multo magis imperito prodidissent (siquidem et metallo=
=rum opera nudaverant, et herbarum ingenia tradiderant et in=
=cantationum vires provulgaverant, et omnem curiositatem usque ad
stellarum interpretationem designaverant) proxime et quasi peculiariter
feminis instrumentum istud muliebris gloriæ contulerant: lumina la=
=pillorum, quibus monilia varicantur: et circulos ex auro, quibus
brachia astringuntur: et medicamenta ex fucis, quibus lana colorantur
et illum ipsum magnum pulcrorum, quo oculorum exordia produ=
=cuntur." Tertull. de Habitu Muliebri. Cap. 2.

Nihil plus desiderare poterant quam Angelos possidebant, magna scilicet pos=
=serant. Ibid.

— I did not so much regret the fine winds we had afterwards, as they were fair for the people which have some letters of comfort to my dear Mamma — absence is the touchstone of affection, &
— I never can judge how I love people, till I leave them —
— The fine ladies that [illegible] for [illegible] are to be seen the most unlovely pieces of crockery I ever set my eyes upon —

You must not be surprised, if I fall in love, with the first pretty face I see on my return home — for certainly the "human face divine" has degenerated [illegible] wonderfully in these countries, & if I were a painter & wished to preserve my ideas of beauty immaculate, I would not suffer the brightest belle of — to be my prototype —

— The people they make here upon things which they call Pianos — Spectre in Oh! insufferable —

There is a little thing here very like hell — only much darker & I go very often to look at her —

— every hour that at my desired time of life is devoted to the acquisition of experience & information tells with in-finite interest in every future plan of either business or pleasure —

Oh! make how happy, my darling — by letting me know that the hours that I have had on deck gave my heart a sweeter pleasure than all the slumber I have had since I left you —

— But pleas-heaven! we shall soon know the vicissitudes of destiny removed — my own tongue shall tell you my "travel's history" and your heart shall go along with me over every billow & step of the way —

— The inventions of New York are worthy from the fan-ciful little houses thus &c.

— I like mother, their books, their manners are the fashion — there is scarcely a man with a sound hand & hardly a woman with sound teeth —

is a selected book of the world, where they learn all the corruptions of human nature without any one of its consolations ~~and~~ or ornaments —

— but with hope to — for the long arrows of comfort shall begin to imprisonment the treasury of my spirit, rich as it is in stores of consolation & security —

I must write to you from this spot — it is so beautiful! — I am at length upon the ground which made Wolfe immortal & which looks more K. K.

— Every step I take not only reconciles but endears to me not only the excellence but even the errors of the England. —

— It is quite dreadful that any heart born for sublimities should be doomed to breathe away its hours amidst the miniature productions of this world, without seeing what shapes nature can assume, what wonders God can give birth to!

Quod idem angeli, qui et materias huiusmodi illecebras detexerunt, aurum dico et argentum illustrium (scil. sub.) et opera eorum tradidi=runt, etiam callibleptharum vellerumque tincturas inter cætera =docuerunt, damnati à Deo sunt, ut Enoch refert. Tertull. de Cultu fem. Cap. 10.

Καλλιβλεφαρον (inquit Athenæus.) medicamentum est oculorum præsertim palpebris venustandis seu fucandis serviens. Non solum autem ex foliis vitis rosarum confici docet Plinius Lib. 21. cap. 19. sed etiam ex nucleis palmarum, lib. 27. c. 4. Palmer. in loc.

"Nomen Seraphim ob excellentiam amoris, nomen vero Cherubim a multitudine scientiæ derivari" Sic Suarez de Angelis Lib. 1.

Angels are supposed to communicate with each other not by speech but by a kind of supernatural illumination which Suarez then describes in his work de Angelis. Lib. 6. Cap. 12. § 23. Ex his vero concludi potest de ratione illuminationis angelicæ. Est enim locutio, per quam mentes inter se aperiuntur alicujus modo supernaturali, vel divino lumine

et modo proportionato ad visibilem, percipiendam Angelo manifesta=tur ...

Kirrock (Mutatio delicata) edolium adoratum a Sancta Sed. 4. Reg. 10

John Weiers 6th chapter Lib. 3. is "De sexus feminei credulitate ac fragilitate"

Eusebius Cæsariensis scribit, Lucretium poetam amatorio pocu=lo in tantum furorem versum, ut se tandem propria manu interemerit. Sunt qui arbitrentur, uxorem illius hoc modo obtulisse poculum, et eam Lucillam vocitam, ex Hieronymi testimonio in Rufinum, cujus hæc sunt verba: Livia virum suum interfecit, quem nimis odit; Lucilla amo=ris interfecit, quem nimis amavit. illa sponte miscuit aconitum: ancilla decepta, furorem profudit sub amoris pocula"

John Weiers story of Gertrude is in the 12th chap. of Lib. 4 - De Praestigiis Dæmonum. "Dictam vino amasciam suo proco horrendas respersisse Deas, postea inventas, in inquisitione a me in eodem collegio facta, Anno 1565 25 Maii, prosecutus de X.

"Confer Librum C. Gesnerii, cujus tit. est Dominici Baudii amores, Edit. Lugd. 1638." mentioned by the author of Bibliotheca Librorum,

Paracelsus, censuring the followers of Galen, speaks thus "in Paragranum" — "Hoc sit vobis dictum, stultissimus fabulo occupatis magis quam veraciter] plus scit quamvis vos et omnes vestri scriptores: et calceorum meorum cornicula sunt doctiores quam vester Galenus et Avicenna et Barbarus, plus expertus est quam omnes vestri Academici.

In the Bibliotheca Literatorum of Spizelius, there is an account of a most extraordinary literary impostor Ciccarellus, who forged manuscripts &c. in the last eighteen, months — his confessions of these different frauds is quoted here from his libellous supplicat to the Judge, before whom he was accused — he suffered death —

It appears from Chrysostomi 125th letter, that his counsels

[illegible]

[illegible]

~~Reg. 100~~

Q. 129 - [illegible] for [illegible] by Casper [illegible]

Q. 130 - [illegible]

accused him also of incontinence — ΧΕΥΔΕΙΝ, ΟΤΙ μετα γυναικος εκοι-
μηθη. and one of the charges which Photius mentions as brought
against him (Bibliothec. cod 59) is "haud mulieres sus inspeciat, solus
cum solis, alius omnibus foras excisis"
See about the calumnies against Hieronym. & Paula, Spiegelius
— Infelix Libertus. Commentat. 21. pag. ~~544~~ 546.
Hunt on Pegrinus Peregrinatio & Donatism etc. pag 59

P. Valerianus de Litteratorum infelicitate. Lib. I. p. 34 says of Bernardinus Camusius who had been his tutor "Ad hæc, ut omnes superet quanto Philosophis conveniebat formosus et dole magna ruebat, dum post lotos cranellatos labores spiret otio alegro per quietem frui te, rebellis conjugis opera, et

fama est, à percussoribus quatuor multis et lethalibus vulneribus con-
-fossus est. Cumque Elizabeth medicorum adhibitâ morbis jam periculum e-
-xcessisse videretur, ab eâ ipsâ uxore veneno demum fertur extinctus."

[illegible]

~~[illegible] of [illegible]~~ [illegible]

~~[illegible]~~

[illegible] the [illegible]

[illegible]

[illegible] in this [illegible]

These tongues [illegible] silence, affects one of the strongest argument [illegible] in supposing for [illegible] [illegible] the [illegible] [illegible] suppose that ~~[illegible]~~ [illegible] of hearing these voices [illegible] passing, [illegible] all the rest of the day made something appropriate to the place, and that [illegible] of [illegible] [illegible] [illegible] the [illegible] of Pompeii —

No 128 [illegible]

[illegible]

[illegible]

[illegible]

from the Table Rock, which thro' the ignorance of our guide, we had omitted the day before – It still remained constant to my idea that the first imperfect glimpse in approaching them is the most interesting. –

formosis [illegible] – illis [illegible] [illegible] [illegible] ~~[illegible]~~ excitat.
Pet. Ramus. Edit. [illegible] – 160[illegible].

Theirs is a melancholy wild in

The ~~scenery~~ around the Falls of the Merrimack ~~dreary~~ has ~~from~~ its wildness is much ~~better~~ more melancholy, ~~and~~ ~~[illegible]~~ in ~~appropriate~~ harmony with such an object than the cultivated country which surrounds the Falls of Niagara.

There is a savage dreariness in the country ~~immediately~~ about ~~around~~ these falls which is much more in harmony with the wildness of such a scene than the cultivated lands in the neighbourhood of Niagara – ~~The~~ ~~beauties~~ ~~to~~ but ~~[illegible]~~ ~~[illegible]~~ covered ~~with a~~ very ~~thick~~ ~~[illegible]~~
~~drapery~~ of ~~the~~ in Mr. Weld's book – According to Mr. Weld ~~the~~ the perpendicular height of the falls is 50 feet – but the Marquis de Chastellux ~~makes~~ ~~[illegible]~~
fifty feet high, but the Marquis de Chastellux makes ~~it~~ 76
~~Nebulous~~ [illegible] rainbow, which is continually forming & dissolving in the spray rising into the light of the sun [illegible] which had [illegible] is perhaps the most interesting.

[illegible] [illegible] [illegible] than Lenses before [illegible] — [illegible] [illegible] [illegible]

and [illegible] [illegible] [illegible] Albert —

Q5 July [illegible] [illegible] [illegible] [illegible] to ~~[illegible]~~ few words [illegible], description of these magnificent wonders — [illegible] [illegible] [illegible] I fully [illegible] who brings them to the edge [illegible] ~~[illegible] the foot by foot and [illegible]~~ of [illegible] [illegible] [illegible] — it is impossible for pen ~~words~~ or by pencil [illegible] the faintest idea of their magnificence — [illegible] [illegible] [illegible], and the [illegible] [illegible] [illegible] of poetry have ~~on~~ been lavished ~~[illegible]~~ upon inferior subjects — [illegible] should have [illegible] [illegible] of language to describe the Falls of Niagara — [illegible] July 23rd 1804 Chippewa —

[illegible] — [illegible] [illegible] [illegible] Sir [illegible] [illegible] is [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] of the [illegible] of the Falls. — [illegible] [illegible] for [illegible] [illegible] the [illegible] — was better to [illegible] [illegible] [illegible] [illegible] —

On Monday 23rd left Chippewa for Niagara — stopped at the Falls and viewed them

Falls — [illegible]

then wind we got on the Passage forward over the hills that overlook the
we were not near enough to be agitated by the terrific effects of the Storm
sans, this mighty flow of waters descending with [illegible] and seemed
just enough of ~~[illegible]~~ the standard ~~[illegible]~~ to be an emblem on the [illegible]
[illegible] Magnificence, [illegible] reality — I felt [illegible] the
very [illegible] of the Deity — the [illegible] stands into my eyes, stand [illegible]
moments after we had lost sight of the scene, in that silence absorption which [illegible]
by powers enthusiasm alone can produce — [illegible] Lastly, the
[illegible] the [illegible] all the awful sublime [illegible] rushed, ~~[illegible]~~ [illegible]
~~[illegible]~~ — but the power and sensation was gone — [illegible]
the strong [illegible] [illegible]
[illegible] reality — but the [illegible] was no [illegible] to
[illegible] was [illegible] to feel — My [illegible] the [illegible]

Cast of Erie — left this next morning for Buffalo (18 miles) passed over some very beautiful plains, which by no means appear destitute of wood from sterility, as the trees scattered over them are rich and luxuriant — it must have been from some other cause — spoke with my uncle. — was at Crowes at Buffalo to dinner — had met some Indian Chiefs ~~go~~ in our way thither who were on the way to Albany to receive their annual purchase money for lands — Albany is Indians — a great number of the Indians at and near are going off to the Mississippi to hunt — on the next morning we left Buffalo (from which there is a splendid view of Lake Erie) and having driven for about three miles by the side of the river which runs from the Lake to the falls, we crossed the ferry to the Canadian Side in a skiff and arrived at Chippewa (18 miles thence) to dinner (July 21st Saturday) —

[illegible] the [illegible] which [illegible] a [illegible] of the [illegible] sound [illegible]

along Lake Seneca - lodged at Cowell's an Englishman - very good house - hired a
wagon horse and left Geneva Tuesday 17th July - arrived at Canandaigua - 16 miles
that night - the Inn where we put up was made use of as a gaol - an Indian confined there
for murdering a white man - had some interesting conversation with him - he was not
sorry, except for the man living so long after the wound - he would not leave the gaol if
they opened it for him - should be afraid of any body in that case - the next morn-
ing we breakfasted at General Hall's (Bloomfield) 12 miles - the hills are more like
but the General's breakfast good - arrived to dinner at Andrew Ferguson's (Bristol) 12 miles - our
horses - went on at night to Gaston's - Inflammation - Captain Gaston had lost his
servant at Bunker's Hill - next day went on to Batavia 12 or 13 miles where we breakfasted - met
Mr Harris - Major Ransom came on with us there the wilderness - we came by the new
road - never was any thing in my life like this day - swamps, stones, trees, they all kinds
of devilment - conquered the idea of the Evil Spirit of the Woods - procured a Major
Ransom to return go with him 2 miles & he the instead of stopping at Pendleton's where we
were told we should be bit by flies - the poor Major had better spirits he was in
his house - we had had no dinner this day, but were obliged to content ourselves with a

off a fourth at the Sun at night — ~~[illegible]~~ This tribe will soon be purchased out of the [illegible] by the State, — it is very fine [illegible] and water running through it — We go to [illegible] — saw a great of them that evening riding home with their squaws behind, all with and in heavy and variegated grotesque dresses — gave to my mind the idea of Shadrach — next morning set off [illegible] thirty miles from thence turned off the Turnpike to visit the Salt Springs — (one mile a terrible road) — saw the works the water very strong — make one pound of salt out of five gallons of it — send it to Canada & the Ohio — returned by the way of the Onondaga Hollow — saw the Onondaga Lake — that evening arrived at Rice's Tavern (making in all about 52 miles) — next day travelled through a very dreary road, made hardly passable by the rains of the nights before — Cayuga — a promising little ~~[illegible]~~ village — the Ferry 2 shillings — the bridge across the lake (Cayuga [illegible]) a mile and some rods long [illegible] those living by the [illegible] lakes have more resource of farming & depended rather on fishing — arrived in the evening at Geneva, making that day near 40 miles — resolved to rest at Geneva to-day & Jacky (the 4th) — ~~left~~ Geneva, a very beautiful little village, with some very good houses situated on a very high bank, ([illegible] of the lower, the most being on a lower one)

Rome prospects magnificent - but, the eye where pupil can the &c - so, the mind can enlarge or contract its ideas of sublime - proportion to the objects it becomes accustomed to -

"May the Wife who abandons Mason to Shark with her husband be treated with contempt" one of the toasts given by the Ladies at the last Anniversary of Y. h. of July at Western in Oneida County -

Left Utica 13th July - In company from Utica, just out of the hills & woods we saw a prospect - Post - on one side "To Rome & Utica" - on the other to Paris & Genesee - arrived at Young's to dinner (20 miles) - went in the woods to meet the Indian of Oneida Indians, whose settlement is along the road - saw old Scenandoah the Chief working at a bark wigwam - conversed with him - very well mannered & courteous and inclined me to the Frenchman's idea that these savages are the only gentlemen in America - he talks well, by half broken English and half sign - full of expression, there were three hundred & settled there - They are crowded into these towns, the Bear & the Turtle - Show their [illegible] down to the remarkable time

[illegible] found at Others [illegible] the banks - otherwise
4 of July left New-York & arrived at Albany the evening of the 6th -
[illegible] next day to see the Cohoes falls - the water over was very scant - the
rocks form a natural dam of about thirty feet high, and the rush is some
what very very abundant. The waters as with the river stream it exhibited when
down the [illegible] Mohawk On Saturday the 8th went to Ballston Springs 30 miles from
Albany - Dasons & Fowles - next day drove to Saratoga 8 miles & drank of the Con=
gress Spring, which is very salt & purgative - and where relaxing effects are counteract=
ed by a Chalybeate with neighbouring, resembling the waters of Ballston - there
is also another Spring here called Washington Spring - next day visited Saratoga
again - the Forest burning down as we returned - The numbers of Trees which stand
blasted in the fields from the application of Fire to their roots at the bottom ge=
nerally one of water in the last of Summer - On the 11th left Ballston for
[illegible] - 18 miles - [illegible] Coaches there for Utica - 76 miles - the road all
[illegible] on the banks of the Mohawk - slept that night at Canajoharie - in a miserable
[illegible] Inn - saw the Little Falls next day - German Flats - do & arrived in the evening at
Utica